THE MIDDLE WAY

GRISWOLD

Class Lit 3680 Book G889
General Theological Seminary Library
CHELSEA SQUARE, NEW YORK

PRESENTED BY
Soc'y for Promoting Religion and Learning

THE MIDDLE WAY

BY THE SAME AUTHOR

THE EPISCOPAL CHURCH: Its Teaching and Worship. Edwin S. Gorham, Inc., New York.

VALUES OF CATHOLIC FAITH. Morehouse Publishing Co., Milwaukee.

THE MIDDLE WAY

Suggestions for a
Practicable Ceremonial

BY THE REVEREND
LATTA GRISWOLD, M.A.
Rector of Trinity Church,
Lenox, Massachusetts

GENERAL THEOLOGICAL
LIBRARY
NEW YORK

MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.
A. R. MOWBRAY & CO.
LONDON

Lit
3680
G889
86041

COPYRIGHT BY
MOREHOUSE PUBLISHING CO.
1928

GEN. THEO. SEMINARY
LIBRARY
NEW YORK

CONTENTS

	PAGE
I. Preliminary Considerations.	1
II. Morning Prayer or Matins .	15
III. Evening Prayer or Evensong	28
IV. The Litany	31
V. The Holy Communion . .	34
VI. The Occasional Offices . .	57
VII. Suggestions About Preaching and Teaching	75

APPENDICES

I. Analysis of the Collects of the Book of Common Prayer . . .	88
II. The Duties of the Altar Guild .	94
III. A Parish Kalendar	106
IV. Outlines for Courses of Instruction	110

I. PRELIMINARY CONSIDERATIONS

1. *Introductory*

The clergy, wrote Bishop Davies in the review of a little book about the teaching of our branch of the Church, are often asked to recommend a book that will give an accurate and non-partisan view of the American Episcopal Church. In doing so they often have to stop and explain certain personal and unhelpful passages in the manuals set forth for that purpose. At last we have a well-balanced account and instruction. In this book is contained just the information the Church is generally agreed upon. The author presents the Church as it is, not as any group would like it to be. *

THE DEFECT of many books on ceremonial is that stated so clearly by Bishop Davies with regard to books of instruction.

---

* *The Pastoral Staff*, of the Diocese of Western Massachusetts, Trinity, 1917.

They are so often partisan, or they describe ceremonial as perhaps it ought to be, but rarely as in most cases it can be. In consequence they are not of practical use to the parish priest, or such as he can wisely put into the hands of his laymen.

Probably, if we were forced to do so, we would all line up with this or that school of thought within the Church; our sympathies necessarily lie in one quarter or the other, and it is doubtless easier to be tolerant of extremists in one direction than in another. And doubtless it is true that if it were not for extremists there would often not be progress. But for the most part, in a Church like ours largely engaged in parochial work, we are not definitely lined up on this or that side of a real or imaginary fence, we are not ordinarily concerned with party questions and assuredly not concerned with them in a partisan manner. We have not the time, and most of us have not the inclination. Rather we are concerned with administering (for all its comprehensiveness) a definite system of Christian religion, of which the Book of Common Prayer contains the essentials of doctrine, discipline, and

worship. It is not that we do not wish that the school of thought with which we agree should become predominant in the Church, for one who has strong convictions can hardly help hoping they will prevail; but that we recognize that we have an excellent, workable system of religion and would like to work it out in peace and quietness. It is really a nuisance to find it so difficult to get hold of handbooks concerning Church teaching and practice that are not marred by extremes. We need more books for clergy and people which deal with the Church as it is, and not as one party or the other thinks it ought to be.

If one were writing a book on Church teaching it would be comparatively easy to keep personal interpretations in the background, and to state the Church's teaching as she has officially formulated it, for the Episcopal Church has so formulated it far more extensively and far more definitely than is commonly realized. But with regard to the directions for the inevitable ceremonial in connection with public worship, the Church has deliberately left a great deal to the discretion and good taste of her clergy. Therefore in responding to the request that

has again been made to the writer to make detailed suggestions about divine worship, it will not be possible to keep personal opinion out of it, or to avoid confession of one's hopes for future development. And yet in doing so, one is certain to offend many on both sides.

It would also be comparatively easy (and it has often admirably been done) to write a book giving directions as to the adaptation of the Roman ceremonial to the Anglican rite, or to strive to rescue the so-called English use from the oblivion into which it has fallen. But the most of us have to work in parishes where the Roman or the English uses would alike hinder rather than help the worship of our people; and in the opinion of this parson, at any rate, it is far better to make worship helpful than to have it conform meticulously to some particular ceremonial system.

Despite the fact that the Anglican Rite does not contain elaborate ceremonial directions, yet it is a distinct rite; and if our communion is an independent branch of the Church Catholic, it has adequate authority to impose it, and from time to time to reg-

ulate the ceremonial adopted in connection with it. The old rites were all evolved through centuries of experiment, and it seems rather absurd to suppose that in the gradual course of developing our own ceremonial we need slavishly copy any particular use.

But perhaps enough has been said to indicate the general principles that underlie what is in mind. There is no pretense that such advice as will be offered is other than personal, what has been suggested by experience and common sense and a sincere effort to be loyal to the genius of our own communion. Though such expressions as *should* and *ought* will constantly be used, the reader will remember that the writer is expressing merely his own opinion. This explanation must suffice. One cannot be insisting on one's humility in every sentence.

It is quite unnecessary to insist again that some system of ceremonial is essential even to the simplest rendering of the Prayer Book offices, or that all ceremonial should be reverent and sincere. There are a few general observations that need to be made before proceeding to detailed suggestions.

2. *Nomenclature*

It is hardly too much to claim that the nomenclature officially used in the Church should be that of the Book of Common Prayer. For the choir offices we have *Morning Prayer* and *Evening Prayer,* and if we will admit the authority of the Church of England, *Mattins* and *Evensong.** Evensong is not Vespers, and the desire to call it so is inexplicable. Curiously enough the term Vespers seems to be popular even in churches that desire to maintain a Protestant tradition.

For the sacrament of the altar the Prayer Book gives us three titles: Holy Communion, the Lord's Supper, Holy Eucharist, all titles having both scriptural and Catholic authority. There is no doubt, in view of Roman Catholic and Protestant misconceptions or misrepresentations, that it is important for us to insist that the Holy Communion is the Mass, and that we have the right to use that

* The titles *Mattins* (properly spelled Matins) and *Evensong* are found in the kalendar of the English book. Of course Morning Prayer is not the old Matins, a very different part of speech indeed; but the Church herself applied the old title to the new office.

expression. *Mass* is a short word; it is convenient; etymologically it is colourless; historically it emphasizes aspects of Eucharistic doctrine too much neglected amongst us; it is in common use amongst Lutherans as well as Roman Catholics. But on the other hand it is not found in our formularies, and to use it officially in the great majority of parishes is to stir up prejudice, bitterness, or even strife. It may be ever so desirable to recover the word for our formularies, but it seems to many that that will more likely come as the result of patient teaching than by insisting on its use now without regard to the prejudices of uninstructed or badly instructed congregations.

The same objections may be made to the increasing custom of Catholic-minded priests to call each other and claim from their people the title of *Father*. The English custom until recently (even among Roman Catholics) was to restrict the use of *Father* to members of religious orders. By common consent the term is extended by all Anglicans to the members of our religious orders; the use of it by parish priests seems quite pointless and unnecessary in view of the

widespread prejudice against it by all kinds of Churchmen.

3. *The Sunday Eucharist*

The most difficult question the parish priest has to decide is whether or not to have a celebration (presumably choral or partly choral) at the popular hour of worship every Sunday. The Lord's service on the Lord's day is undoubtedly the Catholic rule, and it is the implication of the Prayer Book. But there confronts us the fact that in most parishes for generations the people have been accustomed to have the Eucharist only on the first Sunday of the month or on greater feasts which may fall on Sunday, and Morning Prayer or Morning Prayer, Litany, and the so-called Ante-Communion service on other Sundays. Every one is familiar with the reasons for introducing the weekly late Eucharist where it is not already the custom. In cities where different parishes have different types of service the problem is relatively simple; but in the average parish it is not simple at all, and it is sheer foolishness for those who are not confronted with the problem to advise others to "go ahead

and do their duty" regardless of consequences.

Assuming that the majority of the clergy would be glad to make the late Eucharist on every Sunday the custom of their parish, some of the difficulties that confront them may be noted.

The majority of our people in most parishes are still accustomed to what we may call the old-fashioned order of service. Many from prejudice, a few from principle, would deeply resent a change. They claim that Morning Prayer is a helpful service, that it is ordered by the Prayer Book to be said on Sundays, and that the implication of the Prayer Book is that it be said solemnly. Probably the original idea was Morning Prayer, Litany, and Holy Communion, as it has often been the custom. But that makes too long a service. Unfortunately, when the service came to be shortened, due to the decay of sacramental teaching, it was the Eucharist that suffered. Undoubtedly it is our duty to restore it: but the question remains *when* and *how*.

In many parishes, if the incumbent insists on having a late Eucharist every Sunday, a

majority of the people will not stay through the service, leaving before the most important part begins and getting a very short service indeed in consequence. They pour out of the church after the Prayer for the Church in a manner that is humiliating and discouraging to the priest and annoying to those who remain, or they dribble out in a still more unedifying way.

We cannot give orders to our people; if we request them to remain, some will do so as a personal favor, but many more will resent the attempt, as they feel it, to interfere with their liberty. Various devices have been tried, but none has been successful in inducing worshippers to remain through the Eucharistic service against their will. Sometimes a choral Eucharist with a sermon is appointed before the hour for choral Morning Prayer with sermon. Not to speak of the burden this lays upon the clergy and choir, it sharply divides the congregation into two camps or parties. Another device is to shorten Morning Prayer, have the sermon at the end of it, and then the Eucharist without sermon. But the same objections obtain to this device as to the former. Sometimes there

is a plain Morning Prayer and a choral Eucharist, which again can only be successful in homogeneous congregations; or worse, a choral Morning Prayer and a plain Eucharist afterwards. This is very much as if, when we had the honour of entertaining a King, we took off our fine clothes and put on our shabby ones immediately before his arrival.

After long experience and some experiment, it seems wisest to this writer to go on with the late Eucharist on the first Sunday and Morning Prayer on other Sundays at the popular hour of worship, continuing to emphasize sacramental teaching, stressing early communions on Sundays, holy days, and week-days, affording ample facilities for frequent communion, until the majority of a congregation will not merely tolerate, but desire and value the late Eucharist every Sunday. Meanwhile there are a number of holy days which fall on Sundays when a late Eucharist is always acceptable, and the time will come, perhaps soon, perhaps later, when the late Eucharist may be celebrated on alternate Sundays, and eventually every Sunday.

This demands the exercise of patience on the part of the clergy; yet it is well to remember that there is a point at which patience ceases to be a virtue. Certainly a priest should have in mind and heart to restore the Eucharist to its proper place in the scheme of the Church's worship; and he must realize and teach his people, tactfully but surely, that the substitution of Morning Prayer for Eucharistic worship is an unhappy and really indefensible custom, which when the time is ripe must be brought to an end. Of course if a priest believes that the Catholic custom must be imposed, willynilly, upon a congregation that is unconverted or half-converted to Catholic faith and practice, he must impose it. It may give peace to his conscience, but it will certainly not make for peace in his parish. In the long run a faithful, devoted, tactful priest will succeed in teaching his people to desire the weekly Eucharist as the chief service of the Sunday.

4. *Vestments*

The considerations advanced in regard to the late Sunday Eucharist apply also to the

question of vestments. It is likely that the prejudice against Eucharistic vestments of the white-linen variety is largely dispelled. If the clergy would use tippets or scarves for the choir offices and reserve the stole for sacramental offices, a distinction is always made between choir and Eucharistic vestments. In most parishes there would be little difficulty in introducing white-linen vestments at early Eucharists. When the rector of a parish has convinced his people that he is tolerant and liberal, in the right sense of that much-maligned word, he can usually wear white linen Eucharistic vestments, if he desires to do so, without the slightest fear of disrupting the parish. Coloured vestments, incense, and other accessories of Catholic worship can well wait the full restoration of the Eucharist to its traditional place in the scheme of the Church's worship; that is until they are generally desired.

5. *The Sequence of Colours*

The Roman sequence of colours seems to be in general use, even in most anti-papal quarters, and we should settle upon it. It is

the simplest, practically and symbolically. Briefly it is as follows: *White,* for feasts of our Lord, the Blessed Virgin Mary, saints not martyrs, and through Christmas and Easter-tides; *Red,* for Whitsun-tide, martyrs, and feasts of the Holy Cross; *Purple* or *Violet,* for Advent, Lent, Ember and Rogation Days, and Eves; *Black,* for Good Friday, All Souls, and requiems; *Green,* for all other days. *Cloth of gold* may always be substituted. The colours apply of course to vestments and altar hangings, burse, veil, etc.

II. MORNING PRAYER OR MATINS

The Prayer Book orders Morning Prayer to be said daily. The suggestions about to be made are with reference to those occasions when it is offered on Sundays at the popular hour of public worship, presumably with music.

Properly rendered, Morning Prayer is an instructive and inspiring service, and it has ministered edification to many generations of Anglican Christians. Desirable though it be to restore the Eucharist to the place Morning Prayer has usurped, the proper way to work for that is not by expressing contempt for the choir office or belittling it by a slipshod rendering. After all, Morning Prayer is a part of our Divine Office, offered in honor of Almighty God and for the edification of His people, and it should be rendered as worthily as possible.

The minister should always plan, and oc-

casionally rehearse with the choir, the service in advance. It can be made a unified service and effect its message and appeal; or it can be disconnected, monotonous, and tiresome. The sentences, psalms, lessons, canticles, prayers, hymns, the theme of the sermon, should all be carefully chosen. In all these matters, particularly under the rubrics of the revised Prayer Book, the minister has a sufficiently wise choice.

His demeanour during the service is important. It should be reverent, without being solemn; dignified, but not pompous; cheerful, but without levity; alert, but unhurried. If his personal mood does not accord with what he is doing, it can and should be concealed. Similar considerations apply to the choir. A service is like a play; it is a drama, and it needs to be rehearsed. The more faithful and carefully laboured the practice, the more natural, smooth, and satisfactory will be the performance.

There are certain details with regard to the demeanour of the clergy in the chancel that appear trifling, but are so frequently ignored that they deserve comment. A painful fact often to be observed is that so many

ministers do not know what to do with their hands. When not definitely using the hands for some practical and necessary purpose, the traditional and the most graceful position is to keep them clasped *naturally* before the breast. The palm to palm attitude, fingers extended, which is the Roman manner, usually appears stilted and affected. Kneeling down and rising from the knees is an art that can be acquired with a little practice. The minister should kneel and rise with the force of his own body. Unless he is infirm or physically incapacitated, he need not grab hold of the reading-desk or altar. It is also easy to learn when kneeling down to have the cassock fall over the feet, happily concealing them rather than making them the most conspicuous feature of the parson at prayer. When standing, he should stand still, avoid swaying or teetering. The minister should face the altar when he addresses Almighty God, the congregation when he addresses or reads to them, and the opposite stall during other parts of the service.

Despite the lack of historic precedent, processional and recessional hymns are practically universal where there is a vested choir,

and they certainly afford the most dignified method for choir and clergy to get in and out of church. Most choirs march badly, and should march better, but keeping step to the music is not a good way to effect better marching. The crucifer, if there is one, should march at least six feet in front of the choir, and the minister and his assistant quite six feet behind the choir.

There is probably no more undignified gesture more frequently indulged than for the minister as soon as he reaches his place in the chancel to survey the congregation. He should never stare at the congregation nor look at them except when he addresses them.

The *Sentences* at the beginning of the choir offices are the relics of the old Antiphons of the Hours. They are like the motif in Wagner's operas. Preferably only one should be said or sung. Most congregations prefer the parts of the service rendered by the clergy to be said. There is a good deal to be said for intoning, but it usually is more acceptable at Evensong than at Matins.

If the *Dearly beloved brethren* is habitually disused, few will notice or mourn its loss.

Despite the rubical permission, the *Absolution* provided for Morning Prayer should always be used, and never that from the Holy Communion. It is not proper to make the sign of the cross over the people during this Absolution.

Facing the altar by clergy and choir during the saying or singing of the *Gloria Patri* may well be left to individual taste and current custom. Though there is good authority for doing so or not doing so, it is rather a fussy, pointless little bit of ceremony, and where it is not customary there seems little reason to introduce it.

The *Psalms* read antiphonally by minister and congregation should be those appointed for the Sunday in the revised Prayer Book, or a permissible selection, and only when especially suitable the Psalter for the day, and then not necessarily all of it. Two psalms are as edifying as three. There are a number of psalms wholly unsuitable for Sunday worship. Few choirs can sing the Psalter acceptably, and few congregations want them to try. A definite pause at the colon in the midst of each verse of the psalm brings out the poetry and music. Any congregation can

be instructed to do this, and once accomplished it will become an agreeable habit.

It is desirable in the matter of the *Canticles* to reserve the Te Deum for the more important Sundays, and habitually to use the Benedictus es, except in Advent and Lent when the Benedicite is traditional.

The Benedictus should always be used after the Second Lesson in preference to the Jubilate. Florid and elaborate musical settings of the Canticles should be eschewed as a vice. Plainsong should be encouraged; choirs and congregations can be converted to it in time.

It is impossible to over-emphasize the importance of rendering the service and reading the *Lessons* in a clear, distinct voice, loud enough to be heard all over the church, rapidly enough to hold the attention, but not so rapidly as to seem in a hurry. They invariably should be read over carefully before the service. If he has not done so, the minister should acquire clear enunciation, correct pronunciation, a cultivated accent, proper breathing, and rid himself of the common faults of dropping the voice at the end of sentences and of emphasizing the wrong

word in a sentence. The best way to acquire a good enunciation is by whispering aloud. If a priest would get into the habit of saying his daily offices in a whisper, he would be practising the most effective means to clear enunciation ever devised. He must learn and use the most authoritative pronunciations, and if he be not gifted with a cultivated accent by nature or grace, he should acquire it by imitation. Blurred *r*'s and flat *a*'s are really nowadays inexcusable. The laity constantly, and with every reason, complain of indistinct enunciation, slovenly pronunciation, dropping the voice that makes it impossible to catch the last half of sentences, and unintelligent reading. The most frightful vice of some clergy is their imitating the mumble by which Roman priests assassinate the Latin language. Every minister can become an acceptable and edifying reader; if he cannot, he has mistaken his calling. Whatever causes may have contributed to a bad delivery, in the last analysis the fault is his own.

In announcing the lessons the rubric should be exactly obeyed. The titles of the books used should be those of the Authorized Version.

The Apostles' Creed should always be used in the choir offices, with the usual reverence at the Holy Name and, if desired, the sign of the cross at the end.

The *Collects* and *Prayers* should be said by the Minister standing, and naturally facing the altar after *The Lord be with you,* and that is obviously the direction in the revised Prayer Book. It is now permissible to vary the Prayers and Thanksgivings, and it is desirable to take advantage of the permission. For example, there are two forms of Prayer for the President, and there are prayers for Congress and other civic groups that can occasionally be substituted; the Collect for St. Peter's Day makes an admirable variant for the Prayer for the Clergy, particularly in Easter-tide. If the minister wishes to make special prayers for particular persons it is well to omit the Prayer for all Sorts and Conditions of Men. Generally, it seems advisable not to use a larger number of prayers than the Office itself suggests as a norm, nor, when Morning Prayer is said alone, a fewer number. There are several Collects, now printed together, that make excellent substitutes for the Prayer of St.

Chrysostom. If the people can be induced to say *Amen* at the end of Prayers, they should be encouraged to do so. If they will not (and usually this is the case), the choir may sing it for them. The revised Prayer Book authorizes the congregation to join in the General Thanksgiving, if they desire to do so. There is no liturgical precedent, and it happens to be a difficult prayer to follow. Nevertheless there seems to be no strong reason why they should not be permitted to join the minister, and most congregations like to do so. (As for myself, when I sit in the congregation I find I like to join in the General Thanksgiving; when I am conducting the service, I do not like to have the congregation assist.)

Whether the sign of the cross is made or not made at the Grace of our Lord is wholly a matter of personal preference.

After the office is ended, it is customary for the minister to give *Notices*. At Morning Prayer he should do this from his stall, or from a possibly more convenient place in the chancel. The notices should be explicit in their terms and as few as possible. Nothing bores a congregation more than for a gar-

rulous minister to steal this chance to preach an extra sermon. Many notices can be given on a bulletin in the vestibule.

After a Hymn usually comes the *Sermon.* The minister goes to the pulpit during the singing of the last verses of the hymn, having preferably offered his private prayer inconspicuously at his stall. The Invocation is preferable to a Collect. If scarfs or tippets are worn for the offices, as they should be, it is fussy and unnecessary for the preacher to exchange them for a stole, particularly in the pulpit. Twenty minutes is a wise limit for most preachers to set themselves for the sermon. If they do not use a manuscript, they should use a watch, and heed its monition. Nothing more defeats a preacher's intention than to miss an admirable point at which to end his sermon. At the end of the sermon the Ascription should be solemnly uttered (not mouthed, muttered, or mumbled) facing the altar. To repeat the Invocation at this point is traditional, but it seems pointless to most people. To utter it rapidly or slovenly, making the sign of the cross at the same time, strikes most laymen as irreverent and silly. When a visiting clergyman

preaches, he should be escorted to the pulpit by the rector or a verger.

It is customary to use a sentence from the Eucharistic office to announce the offering. One is amply sufficient for that purpose. While the wardens, vestrymen, or ushers are gathering the alms an anthem is usually sung by the choir. In the vast majority of parishes another hymn would be far more effective. The anthem in any case should not be longer than to occupy the time actually required for gathering the alms. The offering of the alms-basins by those who have passed them amongst the congregation to the server or minister should be done with dignity, but without a fussy ceremonial. As soon as the minister has offered the alms above the altar, they should be placed on the credence table, and the wardens or ushers should quietly retire to their pews; and it is desirable that they reach their pews by the time the choir has finished singing the customary sentence. The minister should say *The Lord be with you* before turning to the altar for the final collect. Too often the presentation of the alms is conducted with so much pomp and ceremony, and this particularly in

churches where ceremonial is affected to be despised, that it appears as if it were the climax of the whole service, a circumstance that invariably gives the intruding Philistine occasion to blaspheme.

One collect should suffice at the end, then the minister should turn and give the *Blessing,* making the sign of the cross over the people as he does so. The Prayer Book provides several forms of Blessing, and all of them should be used at different times. It is desirable, however, never to use the full Blessing from the office of Holy Communion for the choir offices.

If the service is well planned, if the musical setting, anthems, sermons, notices are not too long, such a Matins as has been described should not last over an hour, never over an hour and a quarter; and that is about the time the average congregation in the present day can concentrate upon divine worship.

A server should extinguish the office lights as soon as the procession of choir and clergy gets out of the chancel. A short prayer in the choir or robing room is usual with a sung Amen. At this moment most congre-

gations kneel, presumably to offer a brief thanksgiving. After a well-rendered service, a helpful sermon, good simple music, they actually are apt to murmur a thanksgiving. Sometimes, one fears, they can be thankful only that an ordeal, imposed by a sense of duty, is over.

The choir and clergy should reverence the altar as they pass before it, and make a deeper reverence if the Blessed Sacrament is reserved in the church. While undoubtedly the genuflection before the Sacrament is ideally a more expressive and graceful gesture of reverence, the profound bow (customary in pre-Reformation England) is more to the taste of most of our people. There is hardly any doubt that the bow rather than the genuflection would spread more rapidly amongst us. And it is more in accordance with the Anglican tradition. But if all such gestures were made quietly and inconspicuously, instead of, as often happens, ostentatiously and elaborately, they would create less unfavourable comment; and their real value would be more generally perceived.

III. EVENING PRAYER OR EVENSONG

WHAT has already been said concerning the morning office applies in most particulars to that of the evening as well, and repetition will be avoided.

The hour for Evensong will depend on local circumstances, and whether it will be wholly or only partly sung should be determined by the capacity of the choir and the taste of the congregation. If some one could devise a method by which more people could be induced to attend evening services, he would be rendering the Church a great good.* Always a difficult task, it is increasingly so since about ninety per cent of the

* With one exception my own experiments with the evening service have not had sufficient success to deserve comment. But for the past eight years during the summer months we have a shortened Evensong, with full choir, at 6 o'clock out-of-doors. It is held in a singularly beautiful spot in a lovely garden placed at the disposal of the parish. There is always an address, frequently by a visiting clergyman. The normal congregation for Even-

population have adopted the practice of listening in on the radio, while the other ten appear to be attending the movies or riding in automobiles. It is scarcely necessary to say there is no point in getting people together on a Sunday evening except for religious purposes. Sheer stunts attract people in some places, but is it worth while? The worst plan of all, followed in many parishes, is to omit the evening service altogether. This is to forget that the Divine Office is not only for the edification of the people but for the honor of Almighty God.

If Morning Prayer has been said on Sunday, it is usually desirable to pass from the Opening Sentence at once to the Lord's Prayer. Psalms, lessons, and sermon should be short, for it is generally advisable for the service not to last over an hour. The Magnif-

---

song in church rarely exceeds fifty persons; but at this garden service the attendance averages between two hundred and three hundred. It has become an established and popular feature of the parochial life in Lenox. As beautiful a setting and as convenient accessories are not generally available; nevertheless the great success of this service under favorable conditions commends it as an experiment that others well might try. On rainy Sundays the service is held in the church; but usually there are not more than three rainy Sundays in a summer.

icat and Nunc Dimittis should invariably be used as the canticles. The Magnificat is the memorial of the Incarnation, and in some respects the most important part of the service.

Where the incumbent is single-handed, he will find it easier and more useful to give an instruction at Evensong rather than preach a conventional sermon. The office usually should end after the Collect for Aid, particularly if Matins has been said in the morning. Preliminary congregational singing, practice of hymns, and the like, are sometimes successful if the parson or the organist is a good leader. When the organist is capable of it, a preliminary recital is appropriate.

The singing of a hymn, for example *O Brightness of the immortal Father's face* (No. 12) or *Before the ending of the day* (No. 28), is particularly effective after the final collect and benediction. It should be sung kneeling and very softly. In a certain parish *Tarry with me, O my Saviour* (No. 31) is invariably used for the evening recessional; a custom that has greatly endeared itself to the people.

IV. THE LITANY

THE LITANY should not be habitually disused, as is the case in many parishes. It is a beautiful form of prayer, and many devout people are particularly edified by it. It may well be used at least once a month in conjunction with Morning Prayer and oftener on Sundays in Advent and Lent. When used with Matins it should begin after the Collect for Grace, preferably with a verse or two of a Litany hymn sung while the minister goes from his stall in the choir to the Litany desk. The portion permissible to omit should not be said except on occasions when the Litany is used alone or when it is sung in procession. It may well be ended after the prayer *We humbly beseech thee.* It is often asserted that the Litany is a desirable preface for a late Eucharist. However appropriate it may be at such a time, it prolongs the service unduly. It is difficult to perceive why any additional office should be

used in conjunction with the Holy Communion.

The Litany was designed to be sung in procession, and it is very effective when so rendered, particularly in place of a processional hymn on Sundays in Advent and Lent both at Matins and Evensong. The traditional rules for the singing of the Litany in procession are needlessly complicated. It should suffice, and it will certainly better suit unaccustomed congregations, if it is begun in the vestry and if the procession follows the route about the Church to which it is likely accustomed on such days as Christmas and Easter. As the choir goes to their places in the chancel, the minister pauses at the Litany desk. When the versicle *Let us pray* is sung, it is the signal for all to kneel. The Gloria is the signal for rising, and *Let us pray* the signal for kneeling again.

The Litany is particularly appropriate for services of intercession on week-days and in Advent and Lent, the Ember and Rogation Days. It would be interesting to have it sung in out-of-door processions in country parishes.

In churches where the late Eucharist is the

rule every Sunday, the Litany might be sung in procession before it in Advent and Lent, and similarly at Evensong.

V. THE HOLY COMMUNION

1. *General Observations*

WHATEVER be the unofficial custom of nomenclature, in advertising the Holy Communion by notices in church, on bulletins, and in the press, the phraseology of the Prayer Book should be employed; though it is desirable to dispel by instruction and conversation any misapprehension amongst people that the Holy Communion is not the Mass.

In the following suggestions there is in mind both the early and late Eucharist, and it is assumed that the late Eucharist will always be choral or partly choral. Distinctions between the two will be noted from time to time, and the expressions *early* and *late,* though anything but euphonious, will be used. It will also be assumed that at least one server will assist. (The term *server,* it may be said incidentally, will be found more innocuous than *acolyte.*) In most cases the incumbent is without assistant clergy, and

there is no intention of suggesting ceremonial for a Solemn High Mass. In the few parishes where that is normally possible, either the Roman or the English ceremonial has been usually adopted, and the directions for such a service are accessible to any who feel the need of them. It is quite possible however, and it is quite as dignified a service, to have a Solemn Eucharist, with three ministers, in line with the ceremonial that is generally acceptable to most Church people.

The effort will be made to pass over the obvious and universal; and if considerable space now and then is devoted to matters of relative unimportance, it is because they are less familiar.

Every parish should have a well-trained altar society or guild. And standing directions for its members, printed or typewritten, should be posted in a convenient place (preferably on a small bulletin board) in the sacristy. If the incumbent is particular (and he should be) he will prepare his own typewritten kalendar and post it from month to month in the sacristy, noting hours and character of services, day to be observed, colours, names of servers, and the like. *The*

Church Calendar is the best compilation of the sort published, but the personally prepared kalendar will be still more serviceable.*

Descriptions of the altar linen, furniture, and accessories are so familiar that they may be passed over here.

The priest and server should be in the sacristy at least ten minutes before the service. The server should light the candles, place the altar book on the right side of the altar, and see that everything is in readiness. The service should begin invariably at precisely the minute advertised. Nothing is more discouraging to regular attendants, who must often arrange their business or household schedule at some inconvenience, than to wait two or three or five or ten minutes for an unpunctual priest to put in his appearance.

The priest should dispense with extra books on the altar, and learn by heart the portions of the rite he must say facing the people. The use of cards for the Canon, Last Gospel, and the like, is unnecessary;

*A specimen Parish Kalendar will be found in Appendix iii.

cards containing Secreta and other matter not in our Liturgy are unauthorized. The Anglican Liturgy is a Catholic rite, and the interpolation of portions of the Latin Mass, whether or no we may personally like them, does not make it more Catholic. The priest should not consume much time for his private devotions during a celebration. It may be edifying to him to do so, but it is not to the congregation. An early celebration should not ordinarily last over half-an-hour; a late Eucharist, except when there is a very large number of Communions, can be kept under an hour and a half.

There is no rule about the number of candles to be lighted, except an old English canon that requires that at least one candle shall be lighted during the offices and Mass. If there are two candles only on the altar, they should be lighted for Matins, Evensong, and Eucharist; if six, all six should be lighted for these services. Other candles are optional and a matter of taste, such as lighting two extra candles for the Eucharist, which at other times stand on the credence table, or tall standards on the sanctuary floor, or

candles in the riddle posts. It is quite improper to use more candles for Evensong than for Matins and Eucharist. If the clergy would but explain to the people that candles are lighted during worship simply because they are beautiful and ornamental, that the number of them is merely a matter of taste, and that they symbolize nothing more occult than that Christ is the light of the world, objection to them would be more quickly and generally dispelled.

2. *The Service*

At an early Eucharist the server precedes the priest into the chancel, and stands aside to let the celebrant enter the sanctuary first. The priest carries the sacred vessels, properly veiled, and proceeds at once to spread the corporal, leaning the burse against the retable or the reredos to the left of the cross. Both bow as they approach the altar and throughout the service when they have occasion to pass before it. When there is a choir and processional hymn, the sacred vessels are placed upon the altar before the service begins. A processional hymn in effect takes the place of an Introit, and to sing an

Introit at this point in our Liturgy is superfluous, as well as unauthorized.

Kissing the altar, the Gospel book, the cruets, etc., making the sign of the cross over various objects in the course of the service, belong to the Roman ceremonial, and there is no need for us to adopt them. They constitute the "fussy" ceremonial that most people find distasteful.

Having arranged the vessels, the priest turns about, goes to the foot of the altar steps, and says inaudibly or silently his private preparation. If this includes the Lord's Prayer, that need not be said again at the beginning of the service itself. The priest then goes to the right side of the altar and begins the service. The server kneels on the left side. An easy rule for the server to remember is that he is always on the side opposite the altar book.

The *Ten Commandments* are probably the least commendable feature of our Liturgy. The revised Prayer Book orders them to be said once a month. That should suffice. The shorter form is preferable, and the responses should be said and not sung. The Ten Commandments or the Summary

of the Law are said from the center facing the people, hands joined.

After the Summary of the Law, the Kyrie is said or sung by the congregation and choir. Saying *The Lord be with you,* the priest turns about for *The Collect.* It is an old custom to vary the number of Collects, and to do so gives a note of variety to our rite that it lacks. If this custom is adopted (in some instances the rubrics require it) only the Collect of the Day should be said on Red Letter feasts, on Palm Sunday, and during the Christmas, Easter, and Whitsun octaves. Two Collects should be said on Sundays within octaves, or when another feast is commemorated; at all other times three. Suitable additional Collects are the one provided in the office itself at this place, the Collects for Christmas, Annunciation, and the Sixteenth and Twenty-fourth Sundays after Trinity.

The Epistle and Gospel should be said facing the people, and if there is an assistant minister, he should read the Epistle. If there are two assistants, the other should read the Gospel. The Epistle is read from the chancel floor or the lower step of the altar, the Gospel from the altar footpace. The rubric

for announcing Epistle and Gospel should be exactly followed. It is incorrect to say "The Epistle for such or such a Sunday," etc. The Roman ceremonial of elaborate signings of the book, bringing the Gospel to the celebrant to be blessed if read by another minister, lighting additional candles, and the like, do not tend to make the reading of the Gospel impressive or edifying to most of our people.

Between the Epistle and Gospel the singing of a *Gradual* hymn is now authorized, and it is a beautiful feature of the service. Two or three verses are sufficient, and Hymn 388 is particularly appropriate. During the singing of the hymn the server should move the book to the opposite side of the altar. If an assistant reads the Epistle, the celebrant stands facing the altar at the time. If another minister reads the Gospel, the celebrant should face the reader. If the minister who reads the Gospel will make the announcement and stand facing the altar until the *Glory be to thee* has been said, he will avoid a needless turning about. The *Praise be to thee* should be said or sung after the Gospel.

The Nicene Creed is said, all facing the altar. At the beginning the celebrant extends his hands, and slowly brings them together before his breast. He should bow at the Sacred Name and bow profoundly at the words *"And was incarnate . . . and was made man."* The custom of kneeling at the Incarnatus is certainly reverent and beautiful, but not unless all in the congregation willingly do it. The sign of the cross is made at the end. Many bow at the words *is worshipped and glorified.*

At an early Eucharist the celebrant goes on at once to the Offertory. At a late celebration he should at this point turn about and announce the hymn before the sermon. Having said his prayer in the sanctuary, he should go to the pulpit during the next to the last verse. If he wears eucharistic vestments, he should go into the sacristy and remove the chasuble and maniple. It is far better to do this in most churches than with the assistance of a server to remove them in the sanctuary. There is no objection to preaching in a chasuble, except that it is a cumbrous vestment. Having made the Invocation, he gives the *Notices*. If the Rector is

not the preacher, he would give the notices from the customary place in the chancel at the announcement of the hymn. If the Creed is sung, a hymn is not necessary, and the preacher would go to the pulpit toward the end of the Creed.

Notice should always be given of holy days and fast days and of celebrations of the Holy Communion. The revised Prayer Book has arranged for the printing of the Exhortations directly after the office, and requires one of them to be said only on the First Sundays in Advent and Lent and on Trinity Sunday. This seems quite as often as any one need desire. The Bidding Prayer may be used before sermons. Probably it is wiser, for the service is long enough, to reserve the Bidding Prayer as the rubric suggests for Special Occasions.

At a late Eucharist, if the celebrant has preached the sermon, though it is not according to the rubric, he will find it more convenient to say the Offertory sentence from the pulpit, particularly if he is to go into the sacristy to resume chasuble and maniple. Otherwise he returns to the altar, says the sentence there, announces the hymn if there

be one. In this case it is convenient if the choir sing a Gloria after the Ascription.

The celebrant returns to the altar while the alms are being taken, removes the silk veil that covers the vessels, folds it, places purificator within the folds. Then he goes to the south end with the paten, and the server brings the ciborium containing the bread. The celebrant takes sufficient for the communion. Wafer bread is by far the most convenient to use, and a large priest's wafer is convenient for the fracture. Having replaced the paten on the corporal, the priest returns to the south end with chalice, and the server brings to him the cruets (or flagons) containing wine and water, with the handles held toward the priest. The priest pours sufficient wine, and a relatively much smaller amount of water. He then places the paten on the chalice and covers the paten with the pall or with the folded chalice veil. Then he goes to the south end to which, if it be the custom, the server has brought the lavabo bowl. The priest washes and dries his fingers. Then he returns to the center, offers the Elements by lifting the vessels a short distance above the altar. Then, receiving the

alms-basins from the server, who has taken them from the wardens, the priest offers the alms in similar manner. The alms-basins should not be removed from the altar by the server until immediately after the Prayer for the Church.

The celebrant then turns to the people and says, extending his hands, *Let us pray for the whole state of Christ's Church.* As he faces the altar, he joins his hands for this prayer. If no alms have been taken, he omits the words *alms and.* Slight pauses may be made at the appropriate words for private commemoration of the sick and afflicted. A longer pause should be made after the words *for all thy servants departed this life in thy faith and fear,* for silent commemoration of the saints.*

The priest turns to the congregation, hands joined, to say the Invitation. Even if much of the service is sung or intoned, the *Invitation, Confession, Absolution,* and *Comfortable Words* should always be said. The priest kneels to lead the congregation in the General Confession, and stands again for

* From time to time it is desirable to instruct the people about the ceremonial and the ritual.

the Absolution. It is proper to make the sign of the cross over the people while pronouncing this absolution. He joins hands again for the Comfortable Words. They are most effective when said quietly and without especial emphasis. He extends his hands as he says or sings *Lift up your hearts*, and turns to the altar after the versicle *Let us give thanks*, etc.

He says or sings *The Preface* (and if there be one, *The Proper Preface*) and the *Sanctus* with joined hands. He should bow during the Sanctus. If the *Blessed be he that cometh*, etc., be not authorized in his diocese, the incumbent may well seek the permission of the Bishop for its use. It is too beautiful a feature of the Liturgy to be omitted.*

From the Sursum Corda through the Benedictus qui venit the service is particularly effective sung, except of course at early celebrations. There is an old custom, sometimes found acceptable, for the congregation to rise and remain standing throughout this portion of the service. It has the advantage

---

* I am unable to perceive any doctrinal significance in the *Benedictus qui venit* or to understand the objections sometimes urged against its use.

of breaking the long period of kneeling, it is reverent, appropriate, and traditional.†

The Prayer of Consecration is said solemnly and rather slowly, and the Words of Institution in a lower tone than the rest of the prayer, but distinctly. The hands should be partially extended at about the height of the shoulders when not otherwise used, and brought together at the end of the prayer. The manual acts are performed as directed, and when the bread is broken it should be held high enough for the fracture to be seen. It is desirable to elevate the paten after the Words of Institution, make a deep reverence; and similarly the chalice afterwards. It is traditional to sign the sacred Elements at the words in the Invocation, *bless and sanctify*. At the conclusion of the Invocation the chalice should be covered with pall and the paten with one end of the corporal. It is appropriate to pause at the words *thy whole Church* for a brief silent commemoration of the faithful departed; at

† There is no way to discover whether or not the practice commends itself except by experiment. My own congregation, after trying it, decided that they preferred to kneel. In a neighboring parish it is the custom, however, and is greatly valued.

the words *all other benefits* for the offering of the special intention; and at the words *all others who shall be partakers of this Holy Communion* for silent commemoration of those to whom the Sacrament is to be taken, if there are such.

The Lord's Prayer is said with extended hands, the people joining after the words *Our Father.*

The celebrant kneels to say *The Prayer of Humble Access,* following which a hymn may be sung. Of all hymns the *Agnus Dei* is the most suitable, and it is the traditional hymn to be used at this point of the service.

The priest should make his communion, administering to himself standing and uttering the words of administration silently; kneeling for brief thanksgiving after the administration of each Element. He may well administer to assistants while the hymn is being sung. The choir and the people then come forward to the altar in such order as local circumstances and custom suggest. The priest should learn to administer rapidly but without the appearance of being in a hurry. It is unreasonable to suppose that the entire sentence of administration should be uttered

to each communicant. A convenient method is to administer to two during the first half of the sentence for the delivery of the consecrated Bread, and to say the last half in a slightly louder tone at the end of the rail for the benefit of all. The people should be instructed to consume the Sacred Element immediately after it is placed upon the open palm of the right hand, which is supported by the left. In administering the Cup the priest should instruct the people always to take hold of it and guide it to their lips. It is not necessary for them to take it out of the priest's hands. It prolongs the service interminably where there is a large communion and it increases the danger of spilling the contents, particularly when the cup is full. The rubric is ambiguous, and the celebrant can usually, with a little tact, avoid delivering the cup into the hands of the people and removing his own. Where the communicant in effect demands it, as is very rarely the case, the priest should instantly acquiesce. The use of two cups by one priest, administering simultaneously to two persons, is most undignified. The wiping of the cup with a purificator after each person has put

his lips to it or at the end of the rail is a weak gesture of concession to unreasonable prejudice. It is distinctly irreverent to have a purificator drenched with the consecrated Wine; and the alleged hygienic value is purely imaginary. If the use of the common cup is a source of infection (and that we may doubt) the rapid wiping of the rim of the cup with a cloth does not diminish the danger in the least. In the case of known infectious illness, such as tuberculosis, the incumbent might well ask the permission of the Bishop to administer by intinction. It is most distracting to have a hymn sung at communion time; soft playing of the organ is not inappropriate. If there is any part of the service at which skilful and tactful "holy alacrity" is to be desired of a priest it is during the administration of the communion to the people.

Fasting communion should be encouraged for practical as well as spiritual reasons. But this requires tact and patience. It can only be done by example and by persuasive instruction. In view of our history and the practice of the majority of our people for centuries it seems scarcely open to argument

that no priest has the right to insist upon it. If the spiritual ideal and the long experience of the Church are from time to time explained to the people, and particularly to confirmation classes, if opportunity is frequently given for early communions at hours convenient to the people, the custom will slowly but surely spread.

The communion finished, the priest covers the vessels with the linen veil, and says, with hands extended, the Thanksgiving. He proceeds immediately with the *Gloria in excelsis,* or the *hymn* in its place, keeping the same position. The position of the Gloria in excelsis is a peculiarity of the Anglican Liturgy that seems to many extremely unfortunate. The climax of the service has been reached, at a late Eucharist the people wish now to get away as soon as possible, and the singing of the Gloria in excelsis, particularly to an elaborate setting, is in the nature of an anticlimax. It is more effective, even at choral services, to have it said. It is desirable frequently to replace it with a hymn. *O saving victim* (No. 331) is appropriate as a substitute for the Gloria in excelsis on Sundays in Advent and Lent and on all ferias. *For all*

the saints who from their labours rest, Thy name, O Jesus, be forever blest is admirable and sufficient on saints' days.

Despite the fact that the Prayer Book has provided us with a needlessly long and not too happily-expressed post-communion in the Thanksgiving, there are several advantages in using a Collect before the Blessing, although the rubric does not require this. Such a prayer gives opportunity to reiterate the note of the day commemorated (to which there has been no reference since the Gospel except when there happens to be a Proper Preface), or it serves to point the moral of the sermon, if it be carefully chosen in advance with this in view. In an appendix will be found an analysis of the Collects of the Book of Common Prayer which may be found useful in making such a selection. *

The Blessing should be said facing the people. It is pointless to say part of it facing the altar. The right hand should be raised, and the sign of the cross may be made over the congregation. The celebrant should be careful not to stand with his back to the Blessed Sacrament.

---

* See p. 88.

Our Prayer Book, though it says nothing about the *Ablutions,* by directing the consumption of what remains of the consecrated Bread and Wine immediately after the Blessing, in effect prohibits the Ablutions being made before this time. It is proper to make the Ablutions in the sanctuary, and desirable to do so, if it can be accomplished without too much fuss and ceremony. If a priest feels it necessary to cleanse the chalice by an elaborate use of his tongue, he should by all means postpone this unedifying gesture till he is in the sacristy. Usually the server brings cruets of wine and water to the priest at the south end of the altar, and pours into the chalice first a little wine, then a little wine and water, and finally a little water; the priest, having quietly flushed the chalice, consumes the contents with his back to the congregation. Water may be poured onto the paten, and over the priest's fingers if desired, then poured into the chalice and consumed. While the Ablutions are taking place it is desirable at a late Eucharist that the Nunc dimittis, the Seven-fold Amen, or some short canticle of the sort be sung by the choir. The priest then revests the vessels, and if it be his

custom, goes to the north end and reads the Last Gospel. At a late Eucharist the crucifer take his place with cross at the entrance to the sanctuary and the recessional hymn begins. The moving of the book by the server back to the south side of the altar after the Last Gospel should be the signal for the procession out of the chancel to begin. At an early celebration the priest, preceded by server, reverences the altar and goes quietly into the sacristy. And the server immediately extinguishes the lights.

The Last Gospel, though not authorized by our Liturgy, is a beautiful devotion after the Eucharist, and is widely used. At early Eucharists it is particularly effective if read aloud, with the proper responses, in a quiet tone of voice. Since the service is over, the reading of a passage of the Gospel to the congregation is obviously so innocent, as well as so edifying a custom, that it scarcely requires the authorization of the Bishop. The Last Gospel ordinarily is that for Christmas Day, but on Christmas Day that for the Epiphany is used, and on Palm Sunday that for the First Sunday in Advent. On Sundays within the octaves of great feasts it is tra-

ditional to use the Gospel of the Feast for the Last Gospel.

When there is a recessional hymn the celebrant, instead of following the choir, may go at once to the sacristy. He would say a customary prayer with server and choir.

In churches where there are daily or frequent week-day celebrations the paucity of our kalendar in holy days is painfully evident. The repetition, as would often happen, of the service of the Sunday is monotonous and less instructive than if it be varied by the observance of minor holy days, such as the Black Letter Days of the English Book. Incumbents should seek the authorization of the Bishop for the observance of such minor holy days. Perhaps the best altar book to use in this connection is *The Divine Liturgy,* edited by Dr. Percy Dearmer from old English sources. Most other publications with which the writer is familiar are derived from the Roman Missal, and provide services for days that most churches would not care to observe, such as the Feast of the Sacred Heart; and the Collects frequently request the suffrages of the saints. While we may wish that the Anglican Church should au-

thorize again the custom of invoking the saints for their prayers, since she has pointedly refrained from doing this for three hundred years, it seems but proper loyalty to the mind of our Church not to use such invocations in public worship.

In an appendix will be found some directions for the altar guild. *

---

* See p. 94.

VI. THE OCCASIONAL OFFICES

It is not designed to comment upon the Occasional Offices in the detail observed in connection with the Eucharist and the Choir Offices, but rather to call attention only to some features of them about which misunderstanding frequently exists.

1. *Holy Baptism.*

Baptism should always be administered in the church, except in cases of necessity, after which the child or person should be brought to the church to be received, as the Prayer Book plainly directs. At stated intervals, particularly on Easter Even, Baptism should be administered in connection with public worship, though by no means invariably, particularly if the parish is a large one and baptisms are frequent. A convenient time is directly after a public service, for in this case a suitable congregation can usually be secured.

Parents should be persuaded to bring their children to church for Baptism as soon after birth as may be; and they should be discouraged from making the occasion in any sense a social function. The sponsors must be baptized persons and ought to be communicants of the Church. Opinions differ, but my own opinion is that sponsors are witnesses on behalf of the Church and that their duties are symbolical rather than actual. If, on the other hand, it is assumed that god-parents assume a real reponsibility, it would seem that in most cases the parents of the child are proper sponsors. It is a tradition that a male child should have two god-fathers and one god-mother, and a female child one god-father and two god-mothers. In the case of adults, obviously sponsors can hardly be regarded as assuming actual responsibility. It is permissible for sponsors to stand by proxy, and this is often desirable, as many parents postpone baptisms indefinitely until the desired sponsors can be gathered together from the several quarters of the earth.

The congregation stand throughout the ceremony, facing the font; and they should be instructed by the minister to join in the

parts of the service indicated in the Prayer Book. This instruction can be given at the moment in a lower tone of voice. The minister, parents, sponsors, and candidate stand about the font.

In the prayer for the sanctification of the water the minister should make the sign of the cross, preferably in the water rather than over the font. In case of a child, he should take it, just before the actual Baptism, into his left arm, and baptize with his right hand. The use of a baptismal shell is most convenient. In any case the water should be poured, and not sprinkled; and according to traditional rule it must touch the head of the child and not merely the hair. An adult should be instructed to bend over the font. It is convenient to have a lavabo towel at hand for wiping the water off the child's face. After receiving the child, and making the sign of the cross on his forehead, the minister should hand the child back into the arms of the person who held it during the first part of the service. The minister should learn by heart the sentence, *We receive this child,* etc. It is most unimpressive for a minister to be tied to his book, particularly

in parts of the service when it is not convenient to have the book before him.

Congregations should occasionally be instructed about lay Baptism; and an incumbent should find opportunity for preaching about Baptism or giving instructions on the matter at least once each year.

The word *christening* should never be used as a substitute for Baptism.

2. *Confirmation*

There is considerable difference of opinion about the proper age of Confirmation. It was the somewhat general custom a generation ago to delay Confirmation till a youth "knew what he was doing." Happily there is a growing tendency to bring children to Confirmation much earlier than formerly. It is not difficult to believe that our Lord's invitation,"Suffer the little children to come unto Me," was designed by Him to refer to Confirmation and Holy Communion. In any case, the primitive Church believed so, and as Anglicans have prided themselves upon the notion that they were reverting to primitive practices at the Reformation, it is difficult to understand why they have undervalued primi-

tive custom with regard to bringing young children to Confirmation. Many children make the best sort of Christians and Churchmen. If confirmed and admitted to Holy Communion at an early age, they are more than apt to develop a natural piety. My own experience has been that some of the most faithful communicants were confirmed at tender years; and I will present a child to the Bishop for confirmation as young as parents are willing for him to be presented. It is absurd to suppose that the entire theological encyclopedia can be explained during Confirmation preparation. The child is to go on with religious education all the rest of his life—at least that is what we should hope. Postponing Confirmation to the period of adolescence, as is so widely the practice, seems to me to place it at the most unsuitable age of all. It is then that children are apt to be less interested in religion than at any other period of their lives.

The date of the Confirmation service will depend largely upon the Bishop's convenience; and most Bishops, one can feel assured, would be grateful to their clergy if the Confirmation were not combined with

other offices. Neither is Confirmation the occasion when elaborate music is desirable.

The candidates for Confirmation should be instructed to sit well forward in pews reserved for them. It is beautiful and fitting for the girls to wear white veils on their heads, but this should not be insisted upon.

There should be a hymn, a few verses of which are sung before and after the Confirmation office, and the candidates should be instructed to come forward during the singing of the first few verses.

There are two methods by which the Bishop may administer Confirmation, and which will be used depends usually on the Bishop. One way is for the candidate to stand before the altar-rail, kneeling at the proper time, and the Bishop passes along confirming each one as he does so. That railful then retires, standing in the chancel, while others take their places. The other method is for the Bishop to sit in a chair at the head of the chancel steps; the rector calls the Christian name of each candidate, and he comes forward and kneels before the Bishop, who confirms sitting in his chair. It is desirable for the Bishop to make the

sign of the cross on the candidate's forehead after the laying-on of hands. It is most unedifying, as sometimes is the case, for a Bishop to hurry through the service by confirming two persons at the same time, with a hand on both heads.

3. *Holy Matrimony*

Marriages may be solemnized at any time, but it is obviously inappropriate for them to take place in penitential seasons. Elaborate rehearsals are unnecessary and should be discouraged. Except for good reason weddings should take place in the church. Communicants of the Church should be encouraged to have a celebration of the Holy Communion the morning of the wedding, and in connection with the marriage service if they desire. The bride stands at the priest's right hand. The first part of the service takes place at chancel-gate or foot of the chancel steps. During the ceremony the bride should have her hands ungloved. The congregation should stand during the ceremony, and if necessary be requested to do so.

At the question, *Who giveth this woman,* the father, or whoever gives the bride away,

takes the bride's right hand and places it in the minister's, who then places it in the right hand of the groom. The minister should then turn and go into the sanctuary, standing at the sanctuary gate. The bride and groom follow, and the best man and maid of honor, if there be such. The best man and maid of honor should stand back and aside, so that the congregation may see the bride and groom and minister.

The minister should repeat the promises that bride and groom are to make, phrase by phrase; and when the bridal pair are simple, unintelligent, or nervous, he will have to do this almost word for word. This instruction should be made by the minister in a voice inaudible to the congregation. The other parts of the service should be said in the voice he normally uses in a church service. When it comes time for the ring to be given, the minister should say quietly, "The ring." The best man gives it to the groom, the groom to the bride, the bride to the minister, who blesses it, making the sign of the cross over it, with the formula provided in the revised marriage service. When the minister says, *Those whom God hath joined together,*

etc., it is an old custom for him to bind the ends of his stole about their clasped hands. Before the blessing, he indicates to them in quiet voice that they shall kneel down. The blessing should be pronounced with hands raised over them, and the sign of the cross may be used. It is not inappropriate for the minister to shake hands with the bride and groom just before they turn to march out of church. Happily the custom of "kissing the bride" is obsolete.

The bridal party should sign the marriage register either immediately before or after the service as may be most convenient. Usually before the service is simpler to arrange for.

It should not be necessary to remind the clergy that they must be familiar with the marriage laws of the states in which they officiate, not to say the canon law of the Church. No priest need perform the marriage ceremony of canonically divorced persons unless he is willing, and it is devoutly to be hoped that fewer and fewer priests will be willing. The clergy should not officiate at the marriages of unbaptized persons.

4. *Visitation of the Sick*

As this office has never seemed to the writer a particularly useful or appropriate one, he has never used it. It may be remarked, however, that most sick persons desire to have prayers said by their bedside, and devout persons value portions of Scripture read to them. The most effective way to administer to the sick is to give them the Holy Communion, and the great majority of ill persons will welcome the suggestion from their pastor. If they request a private celebration, he should willingly have one, and take care that suitable arrangements be made. But the vast majority of the sick will welcome the suggestion that they be communicated with the Reserved Sacrament. In my own experience, though I administer to the sick many, many times a year, I have but three times in twenty years been requested to have a private celebration. There is singularly little prejudice against the sick receiving from the Reserved Sacrament, except where the clergy themselves stir it up.

There is no intention of discussing the desirability or propriety of reserving the Sacrament for any other purpose than ad-

ministering to the sick or to those who cannot receive at the time of a celebration in the church. If a priest fancies Reservation for any purpose and in any manner to be illegal in the Episcopal Church, he must confine himself to private celebrations. If the Bishop takes that attitude and he does not, he will have to be guided by his own conscience.

Whether the Sacrament is reserved perpetually or only occasionally, it should be reserved in a proper place. There are two traditional methods, one in a tabernacle on an altar, one in an aumbry (*i.e.,* an ornamented cupboard) in the sanctuary wall. The aumbry was the traditional method in England, and in most parishes it will be found more acceptable to the people, and be less apt to create undesirable comment. A light should be burned near the aumbry or over the tabernacle when the Sacrament is reserved. If neither tabernacle nor aumbry may be had, the Sacrament may be reserved on the altar, properly veiled, with a small light burning. It is highly improper to reserve in a cupboard in the sacristy or vestry-room. The most convenient method of carry-

ing the Sacrament from the church is in a pyx (a small gold or silver box, hung about the neck), or in a private communion set. If the pyx is used, the consecrated Bread will have to be slightly dipped in the consecrated Wine to secure communion in both kinds.

It is usually wiser to confine the service used in the sick room to the parts of our Liturgy that are appropriate, and to judge how much to use by the state of the sick person. In any case the following should be sufficient: Lord's Prayer, Collect for Purity, Collect for the Day (or for the sick), Epistle and Gospel for the sick, Confession and Absolution, Comfortable Words, Prayer of Humble Access, Words of Administration, Thanksgiving, Blessing. When the method of intinction is used the following formula seems appropriate: "The Body and Blood of our Lord Jesus Christ, which was given for thee, preserve thy body and soul to everlasting life; take this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

Anointing with oil and the laying on of

hands for the healing of the sick are provided for by rubric in the revised Prayer Book.

5. *Burial of the Dead*

There are no occasions when clerical tact is more necessary than in dealing with people in grief and in making arrangements for the burial of their dead. Whatever rules the incumbent of a parish makes or feels desirable, they should not be so stringent but that they can be broken when occasion demands. For example, there is a rule in a certain parish that funerals shall not be held on Sundays, and it has been the cause of the most serious friction between the rector and some of his parishioners. Of course it is desirable that funerals should not be held on Sunday, and people should be dissuaded from having them on that day when it is possible to do so. But there are occasions when it is by far the most convenient day, and the clergyman should sacrifice himself to meet the wishes of his parishioners. Again the morning is the most suitable time for funerals, but there is a widespread custom of having funerals in the afternoon, when

it is more convenient for friends to attend. The clergyman should yield in this respect to the wishes of the family of the deceased.

In case of communicants of the Church he should always suggest having a celebration of the Holy Communion early on the morning of the funeral, or better still at the time of the funeral, if that is to be held before noon. The minister should do all that he tactfully can to discourage ostentation and, in the case of the poor, needless expense.

The parish priest will, of course, visit the house of mourning, pray with the family and for the repose of the soul of the departed. But it is desirable that he should discourage the old-fashioned custom of proceeding to the house immediately before the funeral service in the church for the offering of such prayers. That is a most inconvenient time for him, and is really inconvenient for the family. But where his refusing to go would give offense, he should by all means yield to the wishes of the family.

Funerals, particularly of communicants, should be held in the church; and the clergyman should do his best to persuade the

family to this effect, unless there is some real reason for having the service at the house. The casket should be permanently closed at the house, and not opened in the church. But again, when relatives insist on the casket being opened in the church building, the minister again should yield.

Except for the singing of appropriate hymns from the Hymnal and the soft playing of the organ before and after the service, no music is necessary.

The minister meets the casket at the door, proceeds slowly up the aisle leading the procession of casket,* pall-bearers, and mourners, reciting slowly the Opening Sentences as he does so.

At the funeral of a layman the casket should stand at the foot of the chancel steps, head toward the altar; in the case of an ecclesiastic the casket should stand in the chancel itself, feet toward the altar.

The usual lights on the altar and about it should be lighted during the service, and it is desirable to have six mortuary candlesticks with tall candles lighted, standing at

* The casket should actually be carried up the aisle, not wheeled up in the undertaker's vehicle.

regular intervals, three on each side of the bier. It is desirable also to have a pall to throw over the casket while it is in the church. But the use of the mortuary candles and the pall should depend upon the wishes of the family.

The first part of the service, through the Lesson and Creed (and the Creed should be said, particularly in the case of communicants), should be said by the minister from his usual stall in the chancel. After the Creed and the hymn, if there be one, the minister should go down and stand by the head of the casket and say the rest of the service from there. Prayers for the mourners are far more appropriately offered during the pastor's visit to the house after the death.

After the blessing, which should be said with hand out-stretched over the casket, the minister should again lead the procession to the church door. If there be a choir, it is effective to have the choir sing a recessional hymn, following the minister; and to have them grouped in the vestibule of the church and continue singing until the funeral procession has started away from the church. The bell should be tolled as the procession

leaves the church. It is desirable for the minister to wear his vestments, removing the stole the while and putting a priest's cloak over his shoulders, during the carriage or motor procession from the church to the graveyard. An ordinary hat is in bad taste when vestments are worn. A priest should wear biretta, zuchetto (small black skull cap), or Canterbury cap. He will be wise to provide himself with a warm cloak and stout boots to wear at funerals in cold climates in winter or in rainy weather.

Having arrived at the grave, the minister should take his position at the head of the grave, and wait until the casket is in position over the grave and the mourners are grouped about. It is preferable to have the committal service no longer than the Prayer Book provides. At the committal itself the minister should cast the earth upon the casket himself, making the outline of a cross, or at least making the sign of the cross as he casts the earth upon the casket. And it should be earth, not sand, in the little instruments undertakers are wont to provide. After this prayer the casket may be lowered into the grave. At the conclusion of the

service the minister should shake hands with the mourners; and ordinarily at this point it is convenient for him to withdraw.

When there is a celebration of the Holy Communion of the time of the funeral, it should precede the burial office, and the proper collect, epistle, and gospel should be used. The celebration should be made as short as possible.

VII. SUGGESTIONS ABOUT PREACHING AND TEACHING

1. Sermons

It may not be amiss to supplement what has already been said about the sermon with some remarks derived from personal experience and observation. A number of excellent books have been written on this subject which will repay close study,* and there is no intention of pretending to supplant them. It has been the writer's fate to hear many sermons, and he fancies he has noted the particular faults into which perhaps the majority of preachers fall.

* Among these may be mentioned Paul R. Bull's *Preaching and Sermon Construction,* Catholic, straightforward, practical; McComb's *Preaching in Theory and Practice,* packed with common sense, and most helpful despite a pronounced "Liberal" bias; Garvie's *The Christian Preacher,* Protestant, thorough, encyclopedic; George Wharton Pepper's *A Voice From the Crowd,* interesting suggestions from the lay point of view; Phillips Brooks' Yale Lectures, in which a great preacher fails to convey the secret of his power; Bishop Slattery's *Present Day Preaching.*

It is impossible to exaggerate the importance of preaching. We are commissioned to preach the Gospel and administer the sacraments; and unless we learn to preach we will administer the sacraments to fewer and fewer people as our career goes on. Few men can become great preachers; most men could make themselves over into good preachers; none need be as unacceptable as only too many actually are. The fault is probably not with the seminaries, for one has reason to believe they have improved in the last twenty years. It is with the clergy themselves who fail to realize that preaching is an art that must be patiently pursued all their lives long. Probably one reason for so much ineffective preaching is the flattery to which many young priests are subjected. A young man in a pulpit, particularly if he is good-looking, is a sympathetic and edifying spectacle. He basks in the sympathy all too evident, and fancies it has been stirred by his eloquence, whereas it is but an unconscious tribute to his youth and zeal and beauty; as it were, a gesture of hope on the part of the congregation, of hope too seldom realized.

But let us proceed to some concrete points.

The Length of the Sermon. The conventional twenty minutes is the result of a good deal of experimentation. A preacher ought to be able to fill that amount of time; and most emphatically he ought to be very sure of himself, indeed, if frequently or habitually he takes more.

Method of Delivery. After long experience, I breathe a sigh of relief whenever I see that a preacher has a manuscript before him. It at least witnesses of some amount of preparation. When the manuscript is not in evidence, the lack of adequate preparation is usually soon apparent. Some one once asked the late Dr. William R. Huntington, one of the great preachers of his day, whether he thought a man should preach from a manuscript or without one. He replied, "Always without one, after he has preached ten thousand sermons." Probably the most fatal gift with which nature can endow a preacher is that of gab. The only objection to the use of a manuscript is that the preacher may be tied to it. But if in addition to writing out his sermon, he has made himself throughly

familiar with it, this objection vanishes. He can preach with as great freedom and establish as intimate contact with his congregation as the most voluble extempore speaker alive. Perhaps the greatest preachers have used this method, *e.g.,* Newman, Brooks, Jowett.

The preacher who dispenses with a manuscript or careful and elaborate notes must make even more careful and severe preparation. There are very few extempore preachers who can trust themselves not to exceed a decent time-limit or to stick to the sermon they have planned, or fancy they have planned. The easier it is to speak extempore, the less one should do it. The harder to write, the more the preacher needs the discipline. But whatever be the method of delivery, the preparation is essential; and there is nothing to add to the wise advice on this subject that can be found in any of the excellent books already commended.

Voice. The remarks made about the use of the voice in connection with rendering the service are as applicable to preaching. Most parsons need much more scientific voice culture than they can get in the seminary. If

teachers are not to be had, a useful critic can generally be found and should be. The most common faults are indistinct enunciation (which anyone can overcome by practising whispering aloud every day), slovenly diction, incorrect pronunciation, blurred *r*'s, flat *a*'s, a maddening addiction to the use of the sound *er* between words, and dropping the voice at the end of sentences. Every one of these faults can be overcome by study and practice; not one can be mastered without an effort. And the older a man grows in bad habits, the more he is wedded to them. To be sure, preaching is not everything, but it is the first thing a parson must concern himself about.

A fault into which the very elect frequently fall is giving an improper emphasis to personal pronouns, particularly those referring to the Deity. It is not generally realized, but it is a fact, that in reading the service of the Church there is *not a single personal pronoun that should have any special emphasis*. And it is almost as true of sermons.

Gestures. The use of gestures is quite unnecessary, and they should be avoided rather

than cultivated. They should never be used unless they are absolutely spontaneous and natural, and even so they are often apt to be awkward and pointless. Pounding the pulpit, waving the arms, pointing the finger at the congregation, stretching wide the arms to indicate exaltation, in ninety-nine cases out of a hundred weaken rather than strengthen what is being said, and distract the attention of the congregation from the message to the preacher. Every effect of oratory, eloquence, persuasion, warning, inspiration, can adequately be secured by the use of the voice. Obviously the preacher must stand erect, face the congregation, be free of his manuscript. He will be wise, however, though he looks at his congregation while preaching, to avoid meeting the eye of individuals.

In connection with delivery a little problem arises which falls under the head neither of voice nor gesture. It is a problem that few preachers likely have ever faced. It goes without saying that absolute sincerity in preaching is a *sine qua non*. Granted that, should a preacher feel and show that he feels the emotion he is endeavoring to stir

in his auditors? He may feel it or not (that is something he cannot control), but he should certainly avoid exhibiting his feelings. Suppose, for example, the preacher desires to stir in his congregation a sense of pathos —he tells a story, recites a verse or two of poetry. He can do all this with entire success simply by the proper use of his voice. But let the sense of pathos master him, let his voice tremble, a half-stifled sob escape, tears come into his eyes, and the effect is ruined. He usually has moved no one but himself. The personal feeling must be sunk in the part that is being played. And of course no one can really do this who is not serious about his task and sincere in its execution.

The Theme of a Sermon. Pastoral experience, the study of Scripture, and intelligent reading will suggest innumerable themes to the alert preacher. But the sermon manuals give excellent advice on this subject.

Too much preaching now-a-days is apologetic, both in the technical and popular sense of the term. While doubtless it is important on occasions to set forth reasons for the faith that is in us, we need not defend

our religion every time we enter the pulpit. For the most part we should assume that the congregation are believers, as well as demonstrate the fact that we believe ourselves.

But apologetic sermons are better than a sort preached by some men, who seldom lose an opportunity of announcing from the pulpit how very little of the Christian religion they deem worthly of acceptance. Obviously, a preacher must help divorce his people from exploded notions once generally accepted, but along with this he should demonstrate how relatively little of essential doctrines of the faith are affected by sound criticism. A safe rule in apologetic and doctrinal preaching is to be positive and constructive.

An almost universal fault of young preachers is to attempt to cover the entire theological encyclopedia in a single sermon. One point, one aspect of the faith, driven home is far better.

It is sometimes alleged that people are impatient of doctrine. On the contrary preachers who have no doctrinal background soon peter out. It is not doctrine to which people object, but the platitudinous iteration

of traditional phraseology without interpreting it in the thought and language of the day.

The most ineffective, and ultimately the most objectionable of all preachers, is the scold. There is a vast difference between rebuking evil and exposing to a congregation the sins to which they are prone, and scolding. The scolding seldom reaches the members of the parish for whom it is intended. Nothing is more fruitless than to rave to empty benches or a scattering of the faithful about the neglect of public worship. If a priest provides the best service he and his assistants can render, if he conscientiously preaches the Gospel as effectively as he can, if he is a faithful pastor, he discharges his responsibility to his parish. There is a point at which the effort to induce people to come to church ceases to be a virtue, and when they must be left to their own conscience.

A Frequent Fault. Most sermons can be preached, and most sermons ought to be preached, without the use of the words *I* or *me* or *you and me.* And it matters very little whether the use of first personal pronoun is induced by egotism or

humility. The egotistic preacher is only too familiar a phenomenon. It often happens that he is an able man, and his sermons are acceptable despite the egotism they display. But it is not only the egotist who over-indulges in *I* and *me*. There are many men so humble, or so fearful, that they qualify (and still further weaken) their statements by continually punctuating their sentences with such phrases as *I think, I suspect, if I am not mistaken,* and the like.

One of the best exercises in the world, both for the sake of improving preaching and for the discipline of the soul, is for a preacher to determine rigidly and absolutely to eschew the use of the first personal pronoun for a period of six months. And it would be helpful if at the same time he cast into the dust heap of obsolescent expressions the old tags of *beloved, dear brethren, my friends, dear people,* and their kin.

In conclusion it may be said that the underlying theme of every sermon should be to interpret some phase of Christian faith or practice in terms of the life and thought of the congregation, to the end that souls may be converted, or strengthened, or inspired.

2. Instructions

There is considerable difference between giving an instruction and preaching a sermon. The sermon is only incidentally and secondarily concerned with teaching; while teaching is the sole purpose of an instruction. The primary ends of the sermon are to convert, persuade, exhort, inspire; and, though occasional didactic sermons are not amiss, the clergy should seek other opportunities for teaching.

The obvious opportunities are in connection with Bible classes in the Church school, at the Sunday Evensong, at week-day services in Lent, and with Confirmation and First Communion classes. Even more effective is the gathering together of small groups —from a dozen to fifty—for the purpose of instruction on subjects in which they are interested or about which they need to be informed. To adduce personal experience, one of the most useful activities of the rector of this parish is the holding for about six months of the year two series of conferences, as they are called, one in summer, the other in winter, on a week-day morning and a week-day evening. The attendance has averaged

about twenty-five, both men and women; and during the five years the experiment has been in operation the whole course of Church teaching has been covered in a general way. An outline of these courses is given in an appendix.* The effect has been most satisfactory, for while the attendance has not been large in proportion to the membership of the parish, it has included many of the most influential parishioners, and has done much to generate a sound parochial opinion concerning the teaching of the Church, and has markedly improved the practice of the congregation.

If the teacher is throughly familiar with his subject (as he should be) *and has carefully prepared his discourse,* he can readily dispense with a manuscript and confine himself to notes. With a small audience this is practically essential. The teacher should allow in most cases ten or fifteen minutes at the end of his instruction for questions and discussion. A question-box is often useful. In giving instructions he should assume (though he should be tactful enough not to state the fact) that the majority of

* See p. 110.

his hearers know little about the subject, or know that little wrong.

Assuming that the instructor loyally accepts the authority of the Church, without insinuating doubts or objections that are not likely to be in the minds of his hearers, he certainly should state and refute current popular misconceptions and criticisms.

The Prayer Book is a marvelous tool to our hands, and in keeping close to the doctrine and practice succinctly set forth therein, the teacher will express the Anglican mind; and he will realize himself and make clear to others how definite and positive is the teaching of this Church. It is true that the Prayer Book leaves certain questions open and certain problems unsolved, and in most cases the average parson should be content to do so. Certain it is that if the teacher is loyal to the body of doctrine and practice the Prayer Book represents and sets forth, he will not go astray from essential Catholic truth or sacrifice anything that the Anglican communion gained through the Protestant Reformation.

APPENDIX I.

Analysis of the Collects of the Book of Common Prayer

The following analysis of the Prayer Book collects, compiled by the author of this book, is reprinted from *The Living Church* of September 12, 1908. It will be found useful in selecting appropriate prayers for use before or after sermons and for post-communion collects. The collects for Matins and Evensong are not included, nor are the Prayers and Thanksgivings for special occasions. The Roman numerals designate the Sundays after the principal festivals; the Arabic numerals the number of the collect for these feasts or fasts for which more than one are provided.

Advent—I., III. Advent; VI. Epiph.; St. John Bapt.

Adversity—Sexag.; III., XXII. Trin.

Angels—St. Michael; Annunc. B. V. M.

Apostles—SS. Simon & Jude; SS. Philip & James (names can be omitted).

Atonement—Palm Sun.; Good Friday; 2 East.; I., II. East.; Annunc. B. V. M.

Baptism—I Christ., East. Eve.; III. East.

Blessing on works—3 col. after Holy Communion.

Call of God—St. Andrew; St. James.

Changes of the World—IV. East.

Charity—Quinquag.; XIV. Trin.

Children—Innocents.

Church—V. Epiph.; 2 Good Fri.; V., XV., XVI., XXII. Trin.; St John Ev.; St. Matth., St. Mark; St. Peter; St. Barnabas; SS. Simon and Jude; 2nd and last collects in Institution Office.

Christian Reunion—III. East.

Communion of Saints—All Saints; SS. Philip and James.

Confirmation—I Christ.; III. East.

Congregation—Collects before and after Benediction in Institution Of.

Contribution—Ash Wed.

Constancy of Faith—Innocents; VI. Epiph., St. John Bapt.

Dangers—III., IV. Epiph.; II Lent; III., VIII. Trin.

Dead—Burial Office; Prayer for person at point of departure in Visitation of Sick; Easter Eve; I East.

Death —Easter Even; 1 East., All Saints.

Death to sin—2 East.

Defense and Preservation—III., IV., V. Epiph.; Sexages.; II., III., V. Lent; III., IV., XV., XVI., XX. Trin.; last collect in Confirmation Office.

Deliverance from Punishment—Septuages.; IV. Lent; XXIV. Trin.

Diseases of soul—St. Luke.

Devil, The—VI. Epiph.; XVIII Trin.

Discouragement—IV. Advent.

Disquietude of the World—Transfig.

Divine Government—V. Lent.

Divine Guidance—V. East., IV., XIX. Trin.

Doubt—St. Thomas.

Duty—I. Epiph.; V East.; IX Trin.

Enemies—III. Lent.

Error—II. East.

Eternal Life—VI. Epiph.

Evil thoughts—II. Lent.

Faith—II. Epiph.; XIV. Trin., Epiph., St. Thomas.

Faith (True Faith)—Trin.; XIV. Trin.

Fasting—I. Lent.

Fear—II. Trin.

Forgiveness—Ash Wed.; XVI., XXI., XXIV. Trin.

Frailty—IV. Epiph., XXIV. Trin.

Gifts of God—V. Epiph.; IV. Lent; I., XI, XVII. Trin.; St. Barnabas.

God's Providence—VIII. Trinity.

Goodness—VII. Trin.

Good works XVII., XXII., Trin. Sun. n. b. Advent; East.

Good desires—I., IV., V., East.

Gospel—St. Paul; St. Mark; St. Barnabas; St. Luke. Trin.; St. Barnabas.

Grace—V. Epiph.; I., V., Lent; I., XI., XVII.

Hearts—(our)—IV. East.

Heaven—Ascen.; Sun. af. Ascen.; IV., XI., XII Trin.; All Saints.

Help of God—IV Adv.; III., IV. Epiph.; I., XV., XXIV. Trin.

Heretics and heresy—3 Good Fri.; II East., St. Matth.; St. Mark; St. Mathias.

Holy Spirit—Sun. af. Ascen.; Whitsunday; XIX. Trin.

Holy Scripture—II. Adv.

Hope XIV. Trin.

History—V. Trin.

Incarnation: Christ.; Sun. bef. East.; Annunc. B. V. M.

Impurity—VI. Epiph.; Circumcision; I., II. Lent.

Innocency—Innocents; VI. Epiph.; St. John Bapt.

Joy—IV. Easy.

Judgment—I., III. Adv.; 2 Christ.

Kingdom of God—Transfig.

Knowledge of God—SS. Philip and James.

Life according to God's will—IX. Trin.

Love—IV. East.: II., VI., VII., XIV., Trin.

Malice—I. East.

Mercy—IV., XII. Trin.

Ministry (Holy Orders)—III. Adv.; St. Matthias; St. Peter: SS. Simon & Jude; collect at end of Ordinal; at end of Consecration of Bishops.

New Covenant—I. Christ.

Obedience—I Lent; St. Andrew; St. James; St. Matthew.

Passion of Christ—Annunc. B. V. M.

Patience—Sun. bef. East.

Penitence—Ash Wed.; St. John Bapt.; col. in Penitential Of.

Persecution—St. Stephen.

Prayer—I. Epiph.; X., XII., XXIII. Trin.; 4 & 5 collects after H. C.

Preaching—2 collect after H. C.

Promises of God—VI., XI., XIII., XIV. Trin.

Purity—VI. Epiph.; II. Lent; Innocents; I. East.; XVIII. Trin.; Pur. B. V. M.: col. for Purity in H. C.

Quietness—V., XXI. Trin.

Race of Life—IV. Adv.; XI. Trin.

Regeneration—I. Christ.

Religion—V. Epiph.; VII. Trin.; 3 col. in Institution Of.

Resurrection—Sun. bef. East.; East. Eve.; 1 and 2 East.; I East.: St. Thomas; Annunc. B. V. M.

Riches—St. Matthew.

Right Judgment—Whitsunday.

Right Thoughts—Ascens.; IX. Trin.

Sacrifice—II. East.

Service of God—2 Good Fri.; I., IV. East.; V., XIII., XX., XXII. Trin.
Sin—2 East.
Steadfastness—SS. Philip & James.
Suffering—St. Stephen.
Sunday Schools—II. Advent.
Temptation—IV. Epiph., II. Lent; XVIII. Trin.
Thankfulness—St. Paul.
Time, right use of—IV. Trin.
Truth—III. Easter; SS. Philip and James.
Trinity, The Holy—Trin.; Whitsunday; Transfig.
Unity of Christendom—SS. Simon and Jude; prayer for Unity.
Vice—Innocents; VI. Epiph.; St. John Bapt.
Vision of God—Transfig.
Weakness—III., IV. Epiph.; II. Lent; I., XV., XXIV. Trin.
Wickedness—I. East.
Will of God—IX. Trin.
Will (our wills)—Sun. n. b. Adv.; I. Trin.
World (this)—V. Trin.
Worldliness—XVIII. Trin.

APPENDIX II.

The Duties of the Altar Guild

The following directions, compiled by the head of the Altar Guild in the writer's parish, seem as clear and explicit as need be desired:

1. *The Fair Linen Cloth*

Should be placed over two other linens, these to be the same size as the top of the Altar. First is the covering of heavy linen, second a finer linen, to which the lace or superfrontal should be fastened. The *Fair Linen Cloth** should be made of finer linen

---

* The Fair Linen Cloth represents the cloth which was wound around our Blessed Lord's Body at His Burial. The five crosses symbolize the five wounds in the Body of our Blessed Lord.

than those underneath, be long enough to cover the Altar, and to hang down at each end nearly to the floor. Wide enough to hang about an inch over the edge of Altar in front. It may have five small crosses worked in white in the part which covers the top of the Altar, one in the center and one near each corner. The ends may be ornamented with embroidery, lace or linen fringe. When not in use the Altar linen should be left on the Altar and covered with linen or baize protector.

2. *The Corporal*

is a square of linen with a very narrow hem and a small cross in front within an inch of the hem. It is eighteen or twenty-one inches square. It is taken out of the Burse, and carefully unfolded and spread upon the middle of the Altar by the priest when he goes to the Altar carrying the Sacred Vessels. When spread upon the Altar the

cross-worked edge of the Corporal lies (not overhanging) even with the front edge of the Altar and the Sacred Vessels are placed upon the Corporal. It should be folded into three each way, making nine squares. The I. H. S. should be folded down first.

A Corporal* which has been used at the Altar should be left in the Burse and not taken out and laid in the drawer.

3. *The Purificator*

is a square of linen with a very narrow hem and a small cross in the center. It is used by the Priest to cleanse the Sacred Vessels at the Ablutions. It should be folded into three and present this appearance when placed upon the Chalice before the Service.

4. *The Pall*

is a piece of cardboard 6 to 8 inches square with two linen covers, the outer one marked with a cross in the middle. It may

---

* The Corporal, like the Fair Linen, represents one of our Lord's Burial Cloths, hence its name.

be edged with lace. The size should be determined by the size of the Paten which it should entirely cover.

The Pall* covers the Paten when the latter rests upon the Chalice. At all other times (except when the Chalice is handled by the Priest) it covers the Chalice. It should have a square of linen with very narrow hem tacked upon the underside by a stitch at each corner. This lining should be changed frequently, but the Pall itself need only be taken to pieces at intervals. If the lining becomes stained it should be washed with care and reverence.

5. *The Chalice Veil*

The silk Chalice Veil follows the colour of the season, and is used to cover the Sacred Vessels during the service up to the Offertory, and at the end of the service.

The Chalice Veils, of which there should be five, white, red, green, purple, and black, should be made of silk measuring twenty or twenty-five inches square according to size of Chalice and Paten, which it covers. To give

---

* Pall means cover, as the "Covering of the dead."

it substance it should be interlined with linen. It may be embroidered to any extent and present this appearance when opened out:

or this when covering the Sacred Vessels:

The Post-Communion Veil, which typifies the cloth wrapped around the Head of our Lord in the tomb, and is placed over the Paten and Chalice after Communion, should

be made of the finest linen lawn and embroidered.

6. *The Burse*

is a case or pocket, and should be made of two squares of cardboard about nine inches square, fastened by stitching *together* the two edges on one side with pieces of silk fitted in on two sides. It should be similar to Chalice Veils in colours and designs.

7. *Altar Work*

Strict silence should be observed within the chancel and the work done with ungloved hands. "The place whereon thou standest is holy ground."

Planning and discussing of work should be done in the sacristy, but all unnecessary conversation should be avoided. Members should finish their work and leave the sacristy ten minutes before the hour of service.

In Altar work, never make use of the Altar in any way, either to stand on or as a resting place for materials or tools. Never use the Altar Cross as a support for decorations.

Everything about the Altar, chancel,

sacristy should be kept clean and neat; the Sacred Vessels, candlesticks, flower vases and alms basins thoroughly clean and bright; linen and vestments clean and ready for use.

8. *Duties of the Members*

Duties of the members of the Altar Guild may be summarized as follows:

A. Clean the Sacred Vessels, candlesticks, and alms basins. Dust the Altar.

B. Arrange the flowers. The vases should be placed on the retable before the Altar is vested.

C. The plain Fair Linen which has been in use during the week should be replaced by one with embroidery and lace. No lace should be put on during the penitential season.

D. Candles should be trimmed.

E. The Credence should be covered with a plain or embroidered linen; the book markers placed in the Altar Book at the Communion Office and at the Gospel and Epistle for the day. Also in the Bible for the two lessons.

F. On a plain linen cover upon the Sacristy table should be laid the silk Chalice Veil

and Burse, in which should be folded the Corporal and Post Communion Veil; all covered with a white cloth.

G. The Eucharistic Vestments should be laid out, in a large drawer, or on a table, in proper fashion.

1. The Chasuble, front down.
2. The Maniple, on top of it.
3. The Stole, in the shape of the letter H.
4. The Girdle, in the shape of the letter S.
5. The Alb, opening down.
6. The Amice, back side out and upside down.

(a.) Description of the vestments follows:—

The Cassock is a long black garment reaching the ground and made of cloth.

The Amice is an oblong piece of linen having a stiff collar attached in the middle upper edge and two long tapes fastened to the corners nearest the collar. It is worn over the cassock around the neck, the tapes being crossed over the breast and tied around the waist. It signifies the "Helmet of Salvation."

The Alb is a long white linen garment with narrow sleeves worn over the cassock.

It touches the floor and is drawn in at the waist by a linen girdle. The alb signifies the purity required by the priesthood and represents the robe in which our Lord was arrayed by Herod.

The Girdle is a cord which binds the alb at the waist. It represents the rope with which our Lord was bound and signifies the righteousness of the priesthood.

The Stole follows the colour of the season and is longer than a preaching stole, hanging nearly to the bottom of the alb. It is worn over the shoulders and crossed over the breast, being kept in place by the girdle. It signifies the yoke of obedience to Christ.

The Chasuble is the last vestment put on by the celebrant. It is pointed at the bottom before and behind and has no opening except for the head. It represents the seamless robe of Christ and like it signifies the unity of the Church. The chasuble may be of linen or silk. Unless of linen it should follow the colour of the season.

At least one member of the committee should arrange the silver and linen before each celebration, and after the service put

away the articles, washing the silver in hot water.*

Each member should leave the linen *clean* upon the Altar and arrange the linen chest neatly and in proper order. Each member should be furnished with a list of articles belonging to the guild which are in use.

Any member who finds she is unable to perform her duty should at once report to the secretary, that another may be appointed in her stead.

9. *Before Service*

Uncover the articles in the vestry and arrange the Sacred Vessels for the celebration as follows:

A. A Purificator is placed across the cup of the Chalice; over this is placed the Paten containing the bread for the priest; over this is placed the Pall, then the silk Chalice Veil, colour according to day or season; and lastly the silk Burse containing the Corporal, a

---

* NOTE—However careful the Priest may be in making the Ablutions the Sacred Vessels should always be thoroughly washed after the celebration before being put away. Unintentional irreverence is often committed through ignorance where the Ablutions are not properly made and the vessels often put away without cleansing.

Post-Communion Veil, and an extra Purificator when two Chalices are used.

The Silk Veil should be turned up at back, over Burse.

Diagram for preparing Sacred Vessels.

1. Chalice.
2. Purificator.
3. Paten with Priest's bread.
4. Pall.
5. Chalice Silk Veil.
6. Burse (with Corporal, Post-Communion Veil inside).

B. Inspect Altar and remove dust cloth.

C. Place on the table in vestry the Cruets, one filled with wine and the other with filtered water, and the Ciborium containing the bread. Fill a bowl with water for rinsing the Purificator.

10. *After Service.*

A. Cleaning and putting away of the Sacred Vessels and Altar linen. The Sacred Vessels should be cleansed after every Celebration with hot water. This should be carefully and reverently done, especially the rinsing of the Purificator, the water of which should be poured on the ground. The Purificator should be washed at home and brought back within a week.

B. The Altar should be covered with a linen dust cloth.

C. After the mid-day service, the places in the Bible should be found for the evening service.

APPENDIX III.

A Parish Kalendar

After much experimentation the writer has settled upon a kalendar for use in his own parish which seems to him to fulfil its purpose adequately and with a minimum of space. Specimen pages for two months follow:

APRIL

(The services, except those marked with *, are celebrations of the Holy Communion)

KALENDAR

Date	*Day*	*Services at*	*Colour*
1 Su	PALM SUNDAY	8, 9.45*, 11, 7.30*	Purple
2	Monday before Easter	8, 5*	Purple
3	Tuesday before Easter	8, 5*	Purple
4	Wednesday before Easter	8, 5*	Purple
5	MAUNDY THURSDAY	8, 10, 5*	Purple§
6	GOOD FRIDAY	10*, 3*, 8*	Black
7	EASTER EVEN	8, 5*	Purple¶
8	EASTER DAY	8, 11, 6*	White
9	EASTER MONDAY	10	White
10	EASTER TUESDAY	10	White
12 Th	Of the Octave	8	White
15	LOW SUNDAY	8, 9.45, 11*, 7.30*	White
17 Tu	Feria	10 (Requiem)	Black
19 Th	St. Alphege, B. C.	8	White
22	II SUNDAY AFTER EASTER	8, 9.45, 11*,	White §§
23 Mo	ST. GEORGE, MARTYR	8	Red
25 We	ST. MARK, EVANGELIST	10	Red
26 Th	Feria	8	White
29	III SUNDAY AFTER EASTER	8, 9.45*, 11*, 7.30*	White

(§ White at H. C.; ¶ White at Evensong; §§ Red at Evensong)

MAY

1	Tu	SS. Philip & James, App.	10	Red
3	Th	Feria	8 (Requiem)	Black
6		IV Sunday after Easter	8, 9.45*, 11*, 7.30*	White
8	Tu	Feria	10	White
10	Th	Feria	8	White
13		V Sunday after Easter	8, 9.45, 11*, 7.30	White
15	Tu	Rogation Day	10	Purple
17	Th	Ascension Day	8, 10, 8**	White
20		Sunday after Ascension	8, 9.45*, 11*, 7.30*	White
22	Tu	Of the Octave	10	White
23	We	Of the Octave	9.30 (choral)	White §
24	Th	Octave of Ascension	8	White
27		Whitsunday	8, 9.45*, 11, 7.30*	Red
28		Whitsun Monday	10	Red
29		Whitsun Tuesday	10	Red
31	Th	Of the Octave	8	Red

(§ Diocesan Convention, large communion; ** Confirmation).

ALTAR GUILD

APRIL

1st week—Mrs. Brown, Miss White
2nd week—Miss Green, Miss Black
3rd week—The Misses Blue
4th week—Mrs. H. Gray, Miss J. Gray

MAY

(In similar fashion)

SERVERS

APRIL

Sundays at 8—P. Jones
" at 11—H. Smith, Roberts
Weekdays—L. Robinson

MAY

(In similar fashion)

Naturally the kalendar will vary according to the greater or lesser number of services held; and it will depend upon the incumbent what, if any, holy days not required to be observed by the Prayer Book are commemorated. Such a kalendar is more effective when printed in black and red. When the parish cannot afford printing a leaflet, which would include the kalendar, it can be typewritten, in two colours if desired, or even written. If a little pains is taken, cheaper printing can be secured from some institution (such as the schools for crippled children) than from the local printer.

The incumbent should also post a weekly bulletin (the well-known commercial *Church Notices* is cheapest and best) on a bulletin board in the vestibule of the church, on which are advertised the services, guild meetings, and the like. This will save him and the congregation much time that is often devoted to long and boring notices from the chancel.

APPENDIX IV.

Outlines for Courses of Instruction

I. THE TEACHING OF THE BOOK OF COMMON PRAYER

1. Necessity for a Right Belief.
2. The Idea of God.
3. The Trinity.
4. The Incarnation.
5. The Atonement.
6. The Resurrection and Ascension.
7. The Holy Spirit.
8. The Church (Notes, Functions).
9. The Church (Authority).
10. The Church (The Anglican Position).
11. The Sacraments (Baptism).
12. The Sacraments (Confirmation).
13. The Sacraments (Holy Communion —The Real Presence).
14. The Sacraments (Holy Communion— The Eucharistic Sacrifice).

15. The Sacraments (Penance).
16. The Sacraments (Matrimony).
17. Eschatology.

II. THE BOOK OF COMMON PRAYER.

1. The Title Page and Preface.
2. Sources and History.
3. The Christian Year (Kalendar, Lectionary).

The Holy Communion.

4. Institution.
5. Development of the Liturgies.
6. The Names of this Sacrament.
7. The Real Presence and the Eucharistic Sacrifice.
8. Ceremonial.
9. Administration.

The Offices.

10. The Divine Office (Monasticism).
11. Matins.
12. Evensong.
13. The Litany.

The Occasional Offices.

14. Baptism.
15. Confirmation.
16. Visitation of the Sick.
17. Matrimony.
18. Orders.
19. The Burial Office.

III. PERSONAL RELIGION.

1. Prayer (Difficulties).
2. Prayer (Different Kinds).
3. Eucharistic Prayer.
4. Spiritual Healing.
5. Meditation.
6. Self-examination.
7. A Rule of Life.
8. Bible Reading.
9. Spiritual Reading.
10. Fasting.
11. Alms-giving.
12. Pious Customs.

IV. CHURCH HISTORY.

1. Life of Christ.
2. St. Peter.
3. St. Paul.
4. St. John.
5. The early Roman Church.
6. The Dark Ages.
7. The Medieval Period.
8. The Continental Reformation.
9. The English Reformation.
10. Post-Reformation Religion.
11. The Oxford Movement.
12. The Church in America.
13. The Church in the Diocese.
14. The Parish.

V. MINOR DOCTRINES OF THE CHURCH.

1. The Communion of Saints.
2. Prayer for the Dead.
3. The Inspiration of the Scriptures.
4. The Angels.
5. Christian Healing.
6. The Forgiveness of Sins.
7. Methods of Penance.
8. The Four Last Things.
9. The Apostolic Succession.
10. Ceremonial.
11. Vestments and Ornaments.
12. Monasticism.

VI. THE CHRISTIAN YEAR.

1. The Seasons.
2. The Fast Days.
3. The Feasts.
4. Black Letter Days.
5. Comparative kalendars of the Church.
6. How to follow the Christian Year.

VII. THE BIBLE.

1. The Canon of Scripture.
2. Inspiration.
3. The Text and the Versions.
4. Higher Criticism.

5. Sources and contents of Old Testament.
6. Old Testament History.
7. Prophecy.
8. The Apocrypha.
9. Sources of the New Testament.
10. Contents of the New Testament.
11. The Gospels.
12. The Acts of the Apostles.
13. The Pauline Epistles.
14. The Catholic Epistles.
15. Revelation.

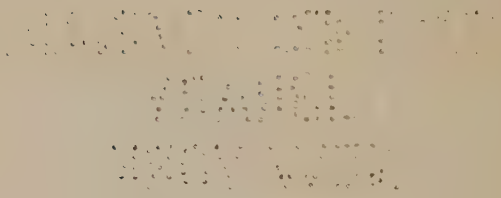
VIII. RELIGION IN ENGLISH LITERATURE.

1. The King James Version.
2. Milton.
3. Bunyan.
4. The novel—Scott, Dickens, Trollope, Hardy.
5. Current Fiction.
6. The Drama—Shakespeare.
7. The Drama—modern.
8. Poetry—Donne, Wordsworth, Keble, Browning.
9. Poetry—Tennyson, Shelley, Arnold, Clough.

These outlines are meant only to be suggestive; they can readily be supplemented, or changed about. In many instances the subject of a single Instruction could be expanded into a course.

THE NEW YORK PUBLIC LIBRARY

PRINTED IN
THE UNITED STATES OF AMERICA
BY
MOREHOUSE PUBLISHING CO.
MILWAUKEE, WIS.



86041 Lit 3680 G889
Griswold, L.
The middle way

Lit
3680
G889

86041